THE INDIA'S ETERNAL RELIGION

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THE INDIA'S ETERNAL RELIGION

(SANATAN DHARMA)

PLACED BEFORE THE

ASSEMBLY OF THE

WORLD FELLOWSHIP OF FAITHS

CHICAGO, U. S. A.

1933

By

THE ASCETIC ORGANISER

SRI BHARAT DHARMA MAHAMANDAL

BENARES, INDIA.

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Dharma sustains the universe and Dharma alone protects it. To The Almighty—whom Dharma owes its existence—we all pray.

—Bhagwan Vedavyasa.

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FOREWORD

IT is a happy sign of great spiritual potentiality on the part of the blessed Americans that while sundry other nations belonging to the present-day civilized world are gradually breaking away from the safe moorings of spiritual life, under the dire influence of materialism, they are consecrating their hallowed energy to build up a reservoir of spiritual resources in the shape of "The World Fellowship of Faiths" which bids fair to help mankind to develop a new spiritual dynamic, competent to master and reform the world. May the Almighty God, the affectionate Father of All, invest their holy endeavours with an all-round success!

In this booklet an attempt has been made to present an outline of the India's Eternal Religion with its messages and prayers to the learned thinkers of the world, who are expected to congregate in large numbers for common understanding and counsel on the happy occasion, to drink from the perennial spiritual spring and thus bless themselves and the creeds and nationalities they belong to, with an eternal legacy of spiritual life.

The reader's special indulgence is craved for with regard to the language of this little book, as it is an attempt to clarify in a nutshell the most abstruse subjects of the sublime Vaidic Philosophy where foreign words often fail to convey the legitimate sense of the subject and appropriate words are required to be coined to give expression to the idea in view.

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THE INDIA'S
ETERNAL RELIGION.

(Sanatan Dharma)

I

Dharma—The Divine Power in the Material World.

The wider conception of "Sanatan Dharma" is not a religion or a faith, but the Divine Power or the Eternal Divine Law of the Almighty which sustains and protects the whole creation—the universe—from the world-system to the atoms, from the macrocosm to the microcosm, which regulates their harmonious actions.

The Holy Scriptures of the Sanatanists—the Vedas, the Puranas and the Vaidic Philosophies—prove that Mahasakti—the Almighty Mother—Nature of the Supreme Being (The Brahman) holds in her the three gunas—the three principles. The Rajoguna is the power of creation, activity and attraction. The Tamoguna is the power of destruction, ignorance and repulsion. The Sattwaguna is the power of preservation and light, which regulates the equilibrium of the forces of attraction and repulsion. Actions that suppress the principles of Tamoguna and Rajoguna and at the same time promote

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the growth of the principle of Sattwaguna are DHARMA. The Vaidic philosophy proves that this principle of Sattwaguna—the Divine might of the Almighty Mother Nature—sustains the creation, from the macrocosm to the microcosm, from the biggest planets to the smallest pieces of stones, by Her law of equilibrium of the forces of attraction and repulsion.

II

DHARMA—AS GUIDING PRINCIPLE IN LIVING BEINGS.

The Sanatanists have perfect knowledge of the scientific theory of Evolution. They hold that the Jivas—the living beings of all grades and classes, including the Udbhijja, *i.e.*, beings of the vegetable life ; the Swedaja, *i.e.*, beings of germ-life ; the Andaja, *i.e.*, beings of the egg-born life ; and the fourth Jarayuja, *i.e.*, beings of the sac-born life—on their onward march towards the Goal, travel steadily in the path of evolution by degrees through innumerable Yonees—narrow gates of rebirths, until at last they are born as man. Dharma as the divine guiding principle in living beings takes them from the most undeveloped to the full stage of man—the fully conscious and fully developed being. Dharma with its divine might of Sattwaguna takes them in course of time to yet higher stages—to the occult plane of the higher occult Governors—the Devas, the Rishis and the Pitris and even leads the Jivas to the realm of Heaven, nay, the Ultimate Goal—the Liberation of the soul, called MUKTI in Sanatanist Scriptures.

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III

Dharma—in Man.

Among all the living beings on this earth, man alone has the ordinary consciousness fully developed into self-consciousness and consequently he can manifest the full power of either exercising or controlling the animal propensities. It is, therefore, that no being other than man is responsible for his good and bad actions or in other words, Punya (virtue) or Papa (sin). Actions of man and woman, whether of mind or of body, which increase the Sattwaguna as described above are called *Dharma in Man.*

The Sanatan (Eternal) Dharma is the inexorable universal law of the Divine Mother Nature working everywhere in the creation. This law is all-pervading. Therefore every one, every nation and every creed on the face of the world abides by this Divine Universal Law, consciously or unconsciously.

The Holy Vedas and Sastras further declare that this inexorable Universal and Divine law in men and women brings about material and spiritual advancement for them and in the end Final Liberation.

The Holy Scriptures make four divisions of human Dharma which are applicable to all developed beings, *viz.*:—

(*a*) *Sadharan Dharma*, i.e., general or universal Dharma, which helps equally all human beings and all creeds of the world in different aspects. For example, acts of Dan Dharma (charity), Tapa Dharma (austerity), Yagna

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Dharma (sacrifice); Devotional practices, pious actions, etc. and inner feelings, namely, truth, justice, mercy, love, etc. are all included in the category of Sadharan Dharma.

(*b*) *Asadharan Dharma,* i.e., extraordinary Dharma, which is suitable only to a particular individual having extraordinary powers acquired through actions of past birth or births. Rajarshi Viswamitra's attainment of Brahmanhood and Mahatma Nandi's elevation to Devahood (Superhuman being) in one single birth are the two examples of Asadharan Dharma.

(*c*) *Apad-Dharma,* i.e., Dharma under emergency. Under this head all those acts which are generally considered as against Dharma in ordinary circumstances become Dharma when performed under the pressure of necessity. For example, a man when dying of starvation may accept untouchable food or steal for saving his life.

AND

(*d*) *Visesha Dharma,* i.e., Particular Dharma which is applicable to special sex, caste, stage of life, creed or sub-creed, etc. For example, Dharma of men and of women; of Brahmins and of Sudras; of Sannyasis and of Grihasthas; of the Vaidic and the non-Vaidic; and of Christians, Buddhists, Mohammedans, etc.

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IV

The Dharma of the Sanatanists.

The "Visesha Dharma" of the Sanatanists has among others the following unique standpoints, *viz* :—

(*a*) Faith in the existence of mighty occult world behind this mortal world;

(*b*) Image Worship and Yoga considered as the fundamental principles of the devotional practices;

(*c*) Chastity (Satitwa)—women's self-dedication of an extreme nature for preserving the spiritual race of humanity;

(*d*) Varnasrama—Caste system and divisions of stages of life established on the principles of birth and re-birth and of the mighty occult power for preserving the purity of the national seed;

(*e*) Actions and reactions of the divine law of Karma like seed and tree;

(*f*) Achara, *i.e.*, bodily actions based on the principles of internal and external purification and of touchability and untouchability for making the body a connecting link between mortal and occult worlds. This brings with them a certain mental culture and bodily efficacy under the holy and the most scientific principles of sociology and of heredity;

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AND

(g) Vichara, *i.e.*, enquiring after the real object of life—the spiritual goal—the Supreme Self, fixing the devotional eyes upon the mighty occult organisation which supports this mortal world, and its High Governnors, the Rishis, the Devas and the Pitris.

These are the fundamental principles of the Visesha Dharma of the Sanatanists.

V

The Philosophy of Soul and Liberation.

The Vaidic philosophical schools are all seven in number according to the seven Divine planes of knowledge. The seven systems of the Sanatanist philosophy are: Two Padarthavada systems, Two Sankhya systems and Three Mimansa systems; they are all complete and comprehensive in their own way. Among the seven, the Vedanta or the Brahma Mimansa is considered to be the highest. The universally accepted and the most important principles as stated before in these schools of Vaidic philosophy are the existence of the three gunas of Mother Nature, and that She only is responsible for creation, preservation and dissolution of every thing. The Almighty Mother is Prakriti—Nature of the Supreme Being who is omnipotent, omniscient, omnipresent, eternal, free, and from whom all things proceed and to whom all return with His Prakriti the nature.

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Out of the three principles of Prakriti—Mother Nature as mentioned before,—Sattwaguna produces light and knowledge and Tamoguna gives darkness and ignorance. Ignorance is called "MAYA" of Mother-Nature. This mysterious Maya is responsible for the chain of creation of the Jivas—the living beings. They march onwards from the first stage of vegetable kingdom as stated before, and passing through millions of narrow gates of evolution, under the affectionate care of Mother Nature, absolutely unchecked by any hinderances or adverse forces of attraction and repulsion, reach the stage of man. Man is the fully developed living being, having all his five Koshas (Sheaths) developed. Automatically the Jiva then becomes free to work at his own will and the soul becomes responsible for its bad or good actions—for its deeds of Adharma and Dharma.

In the inferior living beings, on account of their undeveloped condition, the souls are grouped according to the conditions of evolution and work under the control of the Divine group-keepers—the Devas, *i.e.*, Occult Agents of various grades. So the Jivas who have not yet reached the stage of man and belong to the lower orders are not responsible for their good or bad actions. In human being the mother's law of evolution guarantees full development including perfection of the Pancha Koshas or the five sheaths which cover the soul of living beings. The first or the innermost sheath is the Anandamaya Kosha. By this sheath the soul feels the divine happiness indirectly and its own existence as separate from the Supreme Being. This is the direct effect of the

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mysterious Maya. Vijnanamaya Kosha is the second sheath which is intellectual. The name of the third sheath is Manomaya Kosha which is mental. The fourth is Prànamaya Kosha which is vital and comprises the finer forces and vital principles of the inner nature. And the fifth sheath is called Annamaya Kosha which is also called Sthula Sarira, and which only remains in this mortal world at the appearance of the death phenomena. It is for this reason that to the Sanatanists death is nothing but only changing one worn-out suit of clothes for a new one. Not knowing the real nature of these five sheaths and the reality of self through Maya, *i.e.*, ignorance, the Jiva passes through continued births and re-births. When by the help of divine light and knowledge it can realise its true self and is able to get rid of this ignorance as mentioned above, its illusion comes to an end and the perfect man becomes all Bliss and attains MUKTI—the final liberation.

VI

THE IMAGE WORSHIP OF THE SANATANISTS.

The Image Worship of the Sanatanists is based on the deep philosophy of the Vedas. As a matter of fact, it is not the gross material objects that are worshipped, but these objects merely help in the creation of the mystic circle (Pitha) in which the omnipresent Supreme Being—the Almighty God or His High Occult Agents (the Devas or Devis) are worshipped. The Sanatanist Scriptures declare that

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there are in all 16 kinds of objects of the Pithas—the mystic circles. The objects are fire, water, different images, etc. The worship of Holy Images, etc. is one of the 'Visesha Dharmas' of the Sanatanists.

To give an idea about the occult process of creating a Pitha an example from the western system of spiritualism called "Table-turning" or "motor-automatism" of the present day is given here. It is practised in this way. Two or more trained persons of mediumistic type sit quietly for some time with their hands in contact with a small three-footed table desiring jointly its movement. The table will then automatically move after a short time and give intelligent answers to the questions of the practitioners. The automatic table-turning without the knowledge or wish of the sitters, the intelligent answers given by the table to the queries on different subjects, further phenomena of the table moving in different directions or even with violence in some cases, etc., etc. are the results of the connecting link established by this process between the mortal world of ours and the ghost world.

This is an ordinary example of an unholy (Agarva) Pitha which is performed without the knowledge of the fundamental principles of touchability and untouchability, of the Vaidic philosophy and its science. On the other hand the Image worship of the Sanatanists is practised through a Holy (Sagarva) Pitha, created in some of the 16 kinds of Divya Desa—the objects above mentioned—with every consideration of the science of Sparsasparsa-viveka (touchability and

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untouchability) and higher spiritualism. It has been already mentioned that the Sanatanist Worshippers of such images feel that they are worshipping the universal soul or His Divine Agents. To them it is never a lifeless image but a holy medium instinct with Divine energy of the Omnipresent.

VII

Touchability and Untouchability of the Sanatanists.

All the Western processes of Spiritualism together with the phenomena of the practical Yoga system of India and also of the modern Telepathy, Clairvoyance, Clairaudience, Possession Trance, Double-personality, Verdical character of dream, Somnambulism, etc., are never satisfactorily explained by any theory of the modern scientists. The Vaidic philosophy of the Sanatanists with its exhaustive explanation of "Pancha Koshas" can only satisfy the earnest enquirers. The Vaidic philosophy proves that Atma—Self—though omnipresent in all beings—human beings, superhuman beings, lower animals, etc., remains covered with these five Koshas (sheaths).

As stated above the five koshas (sheaths) are called (1) Annamaya Kosha, (2) Pranamaya Kosha, (3) Manomaya Kosha, (4) Vijnanamaya Kosha and (5) Anandamaya Kosha. The bad and unholy effect on these five sheaths are called Mala, Vikara, Vikshepa, Avarana and Asmita respectively. Good or bad

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effects of these five sheaths of Atma are based on the finer forces of touchability and untouchability. To free these five sheaths from unholy effects as above mentioned and to prepare them for regularly receiving Divine power for one's spiritual advancement (Jnana), religious actions (Karma) and devotional practices (Upasana), the principle of Suddha-suddha-viveka and Sparsasparsa-viveka—touchability and untouchability have been established by the Vaidic philosophy and dealt with in the Dharma Sastras. The Vaidic philosophy proves that the finer forces of Suddhasuddha and Sparsasparsa directly affect these five sheaths. For instance, untouchability, etc., regarding the impure earthly objects directly affect the Annamaya Kosha—the first sheath. On the other hand untouchability, etc., observed during the Solar and Lunar Eclipses start their first action from Manomaya-Kosha, the third sheath. Again, as regards untouchability in connection with the entry into the Deva temples and the Image Worship, the question of Suddhasuddha-viveka is decided according to the merit of the " Daivi-Pitha "—mystic circle,—which has its direct connection with the Pranamaya Kosha—the second sheath.

With these unchallenged philosophical truths and principles of births and rebirths, of actions and re-actions, of transmigration of the Sukshma sarira (super-physical body) to different higher and lower occult abodes of beings after leaving the sthula sarira (physical body) at the time of automatic separation phenomena called death and of permanent link between this mortal world and the mighty occult world,

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the Sanatanists believe that the Pranamaya Kosha, *i.e.*, the second sheath which is all-pervading, always becomes the medium for establishing a link between occult world of Devas and mortal world of human beings. One who carefully studies the Yogic devotional action of Pranapratishtha of the Image worship can immediately realise that it is the divine force of attraction and repulsion pervading through both the microcosm and macrocosm which creates a mystic circle of Prana in the above-mentioned sixteen objects of devotional practice of the Sanatanists. This Holy Pitha—the mystic circle of worship—always possesses "Sanskar"—the mental impulse which is the seed of action—of its performer. So a Brahmin is not even allowed by the injunction of the Sastras to bow down before a deity which has been established by a Sudra or by a so-called untouchable, the Panchama ; only because the mystic Pitha existing in the deity has got less spiritual finer forces than those in a Brahmin body. All these principles of Suddha-suddha-viveka, *i.e.*, touchability and untouchability—are based on the truths of Vaidic philosophy which cannot be shaken by any materialistic or scientific teachings of the present day.

VIII

The Yoga System of the Sanatanists.

Yoga is the practical science supported by the Vaidic philosophy which teaches us how to feel, realise and be one with God. Yoga is devotional practice and has absolutely nothing to do with any

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kind of magic and miracles and all that sort of things. While moving in the path of Yoga certain supernatural powers surely come to the successful Yogi. but he is forbidden to use them. Indeed, the use of such superhuman powers by a practitioner Yogi is regarded as a great obstacle in his path of realisation of the Supreme Being—the Self.

Every science has its own method of investigation. So also has the philosophical science of Yoga. The practical side of Yoga is divided by the Holy Rishis into four schools or divisions, *viz.*, (1) Mantra Yoga, (2) Hatha Yoga ; (3) Laya Yoga and (4) Raja Yoga. All these are to be practised in co-operation with Bhakti—the devotional love towards the Supreme. According to the Sanatanist Scriptures Bhakti is considered Prana, *i.e.*, the life principle of all the phases of worship and the devotional practices of all the Yoga systems.

The Mantra Yoga system propounds that everything in the creation is based on names and forms. The mind, therefore, cannot conceive anything except through names and forms. Consequently this form of devotional exercises which is performed for controlling the mind through the help of names and forms including Image worship comes under the Mantra Yoga system.

The Hatha Yoga system enunciates that the physical body (sthula sarira) and the super-physical body (sukshma sarira) have one and the same connection. Therefore those forms of devotional exercises of the physical body which are practised for

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controlling the mind which is a part of the super-physical body come under the Hatha Yoga system.

The Laya Yoga system lays down that there exists a perfect inter-relation and correspondence between Vyashti (microcosm) and Samashti (macrocosm) and also between the individual manas the mind the part, and the collective mind—the whole. Thus there are in every individual Purusha Sakti of the Supreme and Prakriti Sakti of His Nature. Those forms of the mental devotional exercises which aim at bringing under control and check the finer forces of Nature and faculties of the individual mind for automatically merging Prakriti (Nature) into Purusha (the Supreme Being), come under the Laya Yoga system.

The Raja Yoga system is the highest in order, and the ultimate standpoint of all other systems of Yoga for reaching the final goal—the realisation of the Self. As in Laya Yoga the direct help of the manas (the ordinary mind) is utilised in the devotional practice, so in the Raja Yoga is utilised that of Buddhi (the higher mind or conscious mind). The Vaidic philosophy proves the genesis of perception in a particular manner. Sensation from the external world is carried by the Indriyas—the eye, the nose, etc., to the manas—the lower mind which ordinarily holds and controls them. The determinative faculty of the mind in co-operation with the self-consciousness and intelligence is called Buddhi which we may call higher conscious mind including the power of reasoning. All the devotional exercises

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of Buddhi and acts of reasoning with the higher philosophical principles of the Vedas, practised for the realisation of Self, come under the Raja Yoga system.

IX

The Varnasrama Order of the Sanatanists.

This social order of the Sanatanists is based, on the one hand, on the unanimous sanction of all their systems of Vaidic philosophy and other scriptures and on the other hand, on their most scientific sociology which stood the hardest test of both the ancient and modern history. This unique system of their sociology contains order of caste by birth and stages of life with some special restrictions as inevitable in evolution for preserving this pre-historic spiritual race of humanity; just like the restrictions of the Arabs to save the breed of their Arabian horses.

The Varnasrama order has not sacrificed the principle of unity and universal brotherhood. But unity and uniformity are not one and the same thing. The Sanatanists believe in the unity in fundamentals and universal brotherhood in feelings, but with as much diversity in practice as is required to retain their originality and purity as the spiritual race of humanity and to keep the principles of their scientific sociology in tact.

The pre-acquired cultural attainment of a Sanatanist determines his rights, duties and responsibilities

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in life, socially, morally, religiously and spiritually. To a Sanatanist one culturally unfit for certain duties must not aspire to them unless and until he acquires the culture in his inner constitution and when he does acquire this, he is sure to be born in the appropriate family and group. On the other hand by a fundamental change in Sanskara (inner structure) and Achara—rituals and sacraments—one makes himself unfit for being called a Sanatanist.

The Sanatanists sincerely believe that the Hindu laws (Dharma Sastra) are the effects of revelation directly from the Occult authorities. These laws may be classified in two groups, *viz.*, (*a*) those pertaining to Raj-Niti (principles and policies of the government of the country) and (*b*) those pertaining to Dharma-Niti (Religious and socio-religious order of the Sanatanists). The Criminal Procedure of a mortal king may for his conveniences be altered or added to, in the Raj-niti portion of the Hindu law, to suit the necessity of the times, but the laws of Dharma-niti which govern the Sanskaras (inner structures), the Karma (religious actions), Upasana (devotional practices), Jnana (spiritual attainment) and their divine social order—the Varnasrama—cannot by any means or for any reason be interfered with by any mortal being, king or government. Such laws are eternal.

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X

Sanatanist Men and Women.

According to the Vaidic Philosophy of the Divine Law of Karma man and woman are regarded as the seed and soil. The ancient scriptures of the Sanatanists declare that the actions (Karma and Dharma) of men are based on the principles of Yajna-Dharma and those of women are based on Tapa-Dharma. Hence the Sanatanist men are enjoying fully the privileges accruing from their pursuit of the fundamental principles, and observances of the rites and rituals of their Varnasrama Order according to their birthright in separate groups. On the other hand the fundamental principles of woman's Dharma are threefold :—(*a*) Tapa (austerity) ; (*b*) Satitwa (chastity) and Aswatantrata (obedience).

The Karma Mimansa Philosophy of the Vedas declares how man by the adoption of Yajna Dharma with its different stages of sacrifices in the observances of its spiritual pursuits (Jnan), Devotional practices (Upasana) and Religious actions (Karma) and through the system of the scientific sociology can automatically raise his individual self higher and higher to be ultimately merged in the Supreme Self. Similarly a woman with perfect dedication of her physical, mental and spiritual self in becoming one with her divine man—the husband—through her Tapa Dharma, can attain to the same highest goal in due course.

The Vaidic philosophy in finding separate Acharas (Actions and rituals) of both Sanatanist men and women further declares that men are like forces of

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repulsion and women those of attraction in the eternal course of creation. As these two forces—Attraction and Repulsion—keep the world-system (Solar system) in order by their equilibrium, so, when a Sanatanist man purified by Vaidic Sanskaras (inner structure developed by Vaidic sacraments) joins hands with a woman according to Dharma (religious rites) they become one unit and perfect themselves for religious amelioration and spiritual peace and bliss, *i.e.*, both Dharma and Moksha.

Consequently, as man is the seed and woman the soil, according to the Religious laws of the Sanatanists, the male is considered fit for all actions of his Varma-Dharma (Caste-system) and Asrama-Dharma (stages of life) and the woman has to depend entirely on the man and is unfit for independent action —as a matter of fact—independence is injurious to her Dharma. The philosophy proves that chastity is actually Yoga for her—what man attains by deeds of " Varnasrama ", woman acquires by active chastity only ; while in her passive co-partnership in Varnasrama Dharma she gets in return the full half of the fruits of the husband's Dharma, only through chastity and obedience. These are the basic principles of Sanatan Dharma for men and women.

XI

The Marriage Sacrament of the Sanatanists.

The rituals of marriage of the Varnasrami Sanatanists are a Sanskara (Religious sacrament) to

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be performed under special religious laws determined by the Vedas and Dharma Sastras. It is neither a civil contract between the members of two sexes, nor is it an ingenious measure to satisfy the lust of a couple, nor a method to secure household happiness only. According to the philosophy of the Vedas there are sixteen Sanskaras—purificatory sacraments. Divine presence and help is invoked through these purificatory rites and it imparts in a purified individual special conditions of regular spiritual development on the principle of evolution for his attainment of Moksha—the final liberation in the end. The marriage rituals are the root causes and basis of all these purificatory sacraments, as the first Sanskara Garbhadhan—the religious ceremony of consummation—is performed after this. This is the first object of the marriage sacrament of the Sanatanists.

The Vaidic philosophy proves that our world system is divided into fourteen Lokas—abodes of beings; and of these fourteen Lokas our mortal world is only one-fourth of one-fourteenth, which accommodates mortal beings. All the remaining Lokas are inhabited by Deva-yonis—superhuman beings. When the marriage sacrament unites spiritually the two divine finer forces of attraction and repulsion, it forms a Pitha—mystic circle, *i.e.*, a connecting link between the occult world and mortal world. The married couple of the Sanatanists then becoming involuntarily the medium of both, the occult world and mortal world, acquires the right of performing Yajnas and Maha-yajnas for their own spiritual development and through these Vaidic rites of Yajna and Maha-yajna

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they enable themselves to give support in their own way to the whole world-system and the Devas, Rishis and Pitris in co-operation with these occult agents of high rank. This is the second object of marriage sacrament of the Sanatanists.

The Vaidic philosophy further declares as stated before that death does not signify anything more than the leaving of the physical body (sthula sarira) by the super-physical body (sukshma sarira) of a Jiva. This automatic phase of separation is called death. So, in the angle of vision of a Sanatanist the path of a cycle of births and re-births is considered always open and straight for securing Dharma and Moksha. A Sanatanist woman through her Satitwa—self-dedication of an extreme nature—and the Sanatanist man through his Varnasrama Dharma, moving jointly and gradually along the path of sacrifice and spiritual attainment, reach the final goal. Therefore, the marriage sacrament of the Sanatanist is not intended only for this mortal world, but to help the couple to advance in their path of Avagaman chakra—the cycle of births and re-births. This is the third object of the marriage sacrament of the Sanatanists.

The fourth and the last object of the marriage sacrament of the Sanatanists is the preservation of the spiritual race of humanity through the most scientific social order of Varnasrama. The deep philosophy of Varnasrama insists on (*a*) the Kanyadana (marriage system through Dan Dharma—sacramental gift); (*b*) the Shoras-Sanskara (sixteen principal purificatory rites of the Vedas); (*c*) Satitwa (chastity—woman's self-dedication of extreme nature)

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and (*d*) Pinda-Dana (rendering Divine support to the Nitya Pitris a class of high Occult Agents and Naimittika Pitris—the departed ancestors). These are the Chaturbyuhas (four strongholds) for the protection and preservation of the Divine social order —Varnasrama.

XII

The Sanatanists—as World Preceptors.

The Vedas hold that although the Brahmanda and Pinda, *i.e.*, macrocosmic and microcosmic creations have their end in time and they both identify themselves with some space, yet the endless chain of creation goes on for ever. On the other hand, who can imagine the limits of space? Therefore the space like time is without beginning or end and the world-systems are numberless.

However, each Solar system has its separate occult government and has a Bhagwan Brahma for its creator, a Bhagwan Vishnu for its preserver and a Bhagwan Siva for its destroyer, with many occult high governors and agents under them. Our mortal world, as said before, is considered to be one-fourth of the one-fourteenth of our world-system. The remaining portion is the abode of occult beings of various grades. The scriptures declare that several Vishnus rule in the period of the office of Siva; and likewise several Brahmas come and go in the period of Vishnu. It is said in the scriptures that a Bhagwan Brahma holds his office for 311,040,000,000,000 human

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years. The Supreme Being—the Spectator of this chain of creation without beginning or end—which is the play of Mahasakti—the Almighty Mother Nature—is ISWARA. Bhagwan Brahma, Bhagwan Vishnu and Bhagwan Siva are His Representatives in every world system and are Lords in every Brahmanda. They are not Jivas, they are absorbed in the Supreme in the ordinary course. The occult governor who controls the time of a universe is called Manu. Both the Indian Astronomy and the scriptures of the Sanatanists prove that a Manu rules for 308571429 human years. This period is called Manwantara. In every Manwantara the entire occult government of the world system including the whole of its administration is changed and the high office-bearers—the Rishis, Devas and Pitris and even the occult king Indra are relieved of their respective offices. Then other great changes occur in the powers and conditions of the living beings and the civilization and knowledge and wisdom of mankind.

The Sanatanists believe that knowledge is divine and the real knowledge comes from above through its controllers—the Holy Rishis of the occult world. The Holy Scripture named "Manu Smriti" revealed in this mortal world under the care of Bhagwan Manu of the present Manwantara declares that in this Manwantara the Brahmans of India will be the first Preceptors of the world. This prophecy has been fulfilled and both the ancient and modern historians are all unanimous in their opinion that the Holy Rishis—the Brahmans of early days who were considered by the Sanatanists as Avataras (Incarnations)

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of the Rishis of the occult world—were the original guides of the present world civilization. On the other hand, the Yoga philosophy of the Vedas proves that a Yogi by making his mind a medium for establishing a connecting link with the occult world is able to receive light from above. So in the early period of creation the Brahmans of India became world teachers and brought the light from above and were the first torch-bearers of the present civilization of mankind. About the greatness of Sanatanist India, its religious thoughts, its theology and its philosophical truths great Western Savants like Prof. Max Muller, Professor Heeren, Sir John Woodroffe, Prof. Frederick Schlegel, Prof. Schopenhaur and Prof. Davis have given sufficient evidence. Prof. Bopp and Prof. Dubois, Dr. Ballantyne, Prof. Wilson, Prof. Weber, Prof. Tempson, Prof. Macdonell and many such great linguists of the world are unanimous in their opinion about the perfection of Sanskrit language, its perfect system of Grammar and Devanagari character; as well as its being the origin of all modern languages. Dr. Morgan says:—"It is the Indian Arithmetic which we now use." Great Research scholars like Dr. Von Schrander, Prof. Cajori, Prof. Colebrooke, Prof. Bailly and others prove that the early Brahmans of India were the inventors of the sciences of Mathematics, Geometry, Algebra, Astronomy and Astrology. Dr. Wise is of opinion that it is to the Hindus that the world owes the first system of Medicine. Dr. Royle declares that the first Materia Medica, the system of Surgery and the scientific system of Chemistry owe their existence to the Brahmans of India. Great Professors like Von Nohlen,

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Prof. Weber, Prof. Strabo, Sir W. W. Hunter, Sir W. Jones are all unanimous in their opinion that the Brahmans of ancient India were the early inventors of both the science and art of music. So in the opinion of all generous-minded research scholars and lovers of Truth the ancient Brahmans of India were really the first preceptors of civilization.

XIII

India's Message to the World.

(1) The Vedas declare that just like 'I' and 'mine' the Almighty Mother Nature is the divine energy of the divine Father. This explains the mystery of the world-wide fraternal oneness of life.

(2) The Supreme One—the Father of All is the spectator of the play of Nature and the Mother Nature is responsible for creation, preservation and dissolution of innumerable world-systems.

(3) He is One without a second and the souls are immortal. They are eternal and unborn. The Supreme Being is the Supreme Soul and the individual souls are like sparks issuing from a blazing fire and the body is the play of Nature. This may be the basic principle of universal peace and brotherhood as taught by the world's faiths.

(4) He is the cause as well as the effect, because Almighty Mother is His nature. The soul is spirit and the body is material. The Holy Rishis of the Sanatanists in all the Holy Scriptures emphasise that

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"persons of all creeds of the world and of all walks of life are brethren."

(5) They further declare emphatically that "the spirit in man and in the whole universe is one without a second" and that "for a man of goodness, the whole world of humanity is a single family home and all men and women are sons and daughters of one Father the Supreme Being."

(6) The aim of Art is to copy Nature, that of science is to control its material aspect and that of philosophy is to know its super-material conditions and to reach where matter ends. The aim of human knowledge, studies, research and acquirements should therefore be not for destruction but for construction only. These fine principles if realised and sincerely adhered to will certainly solve the present-day crying problems of disarmament, unemployment, depression, men and machines and the world-wide misery of materialism.

(7) The Vaidic Philosophy further proves that we all can unite only in the fundamentals of religion and humanity, but diversity in other respects is natural. So Ekakar—the jarring concord of feelings, habits, creeds and sub-creeds—is unnatural. The realisation of this sublime truth will perfectly ensure the spirit of world peace, brotherhood and fellowship of all faiths to save civilisation.

(8) All creeds of the world can unite on the standpoint of Sadharan Dharma but must keep and observe their Visesha Dharma for their own prosperity

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and salvation. The soul of religion is in its practice. Mere lip-religion or empty parade of religion devoid of the soul renders the goal of human life only darker and even impossible of attainment. But unfortunately this evil tendency now runs rampant all over the world. The holy Rishis enjoin upon all to get rid of this shallow spirit and attune every chord of life to the harmonious melody of final liberation, wherein lies the real practice of religion.

(9) Philosophy is the divine light that comes from above through the mighty occult world, which protects, sustains and guides this mortal world of ours. So every individual and every creed can derive real benefit and divine light through higher philosophical pursuits and can study the theology of all creeds. This will certainly inspire sufficient catholic spirit to prevent all racial and religious persecutions.

(10) The Holy Rishis of India have unanimously declared that like the different rivers sweeping along different paths to the same mighty ocean, all the different religions and sub-creeds of the world have the same One Goal—the Omnipresent Mighty God. They have all their relative importance and relative fundamental truths adapted to the natures and sentiments of the human beings for which they have been revealed by the different Prophets and Seers. So religious tolerance and catholicity in respecting beliefs of all the creeds and sub-creeds of the world should be the dominant principle of every nationality and forcible conversion cannot be the spontaneous ordainment of the merciful Almighty Father of All.

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XIV

Prayer of India.

(Translated from an original verse.)

O Lord, Abode of Peace and Bliss. Thine image full of supreme tranquillity has now, alas, been wholly obliterated from the memory of man. Obsessed with animal propensities, he is a victim to endless torments and a host of mental perplexities. O Father and Mother of All, moisten Thou the hearts of Thy creatures with honey drops of Thine ambrosial bliss in order that they may be able to realise Thine all-pervading and all-permeating sublimity and ennoble the world into a universal family home of contentment and bliss.

O Almighty Mother Nature, you are just like "I" and "Mine" with the Supreme Spirit and are solely responsible for the divine work of Creation, Preservation and Dissolution of the numberless solar systems, from macrocosm to microcosm. O Almighty, at Thy barest wish, an atom is evoluted into a mountain and the impossible becomes possible. In this age of communal narrowness, at a time divided, degenerated and demoralised by political selfishness and materialistic fanaticism, man has no hope of welfare except through Thy grace benign. Into the feeble and selfish heart of man infuse Thou, O Affectionate Mother of All beings, such energy that narrow-mindedness, egoism and materialism may pass away from his range of vision, and that he may be entitled to a place in the Kingdom of Heaven,

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as he happens to realise Thine all-pervading feelings of paternity, Thine all-comprehensive benevolence tending to the good of the world.

O Abode of Absolute Happiness, why is this unhappiness, in Thy Kingdom of bliss supreme—this canker of misery in Thy garden of roses? Enslaved by passions, held in bondage by the senses, every one, behold, is poisoned by the venom of selfishness. Cast at Thy creatures, O Lord of Lords, bestow Thy blissful glance so full of compassion and mercy, that all the religious preceptors of the world, of different persuasion or creeds—including all the profound thinkers attached to different schools of theology, may unite in the bond of common brotherhood of affectionate feeling on the standpoint of Sadharan Dharma, Thy universal divine law and bless themselves as they feel the force of the currents of Thy supreme felicity.

O Protector of numberless universes, as all the sons of one father equally participate in his affection—irrespective of the fact that they are wise or foolish, great or small—so do Thou inspire them with Thine fatherly sentiment in order that all sorts of religious sects and communities of the world may consider themselves blessed as they feel the touch of Thy Divine parent spirit and the feelings of brotherhood may prevail universally among mankind.

O Knower of all hearts, that moulds the internal feelings of all individuals, as a garland of pearls entwined with a single thread, so dost Thou pervade the heart of all the creatures in one indivisible and

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immutable condition. Thou art the Supreme Divine Spirit dwelling in the heart of man. O Lord, so move Thou the heart of those blessed individuals. Thy beloved ones, who, by virtue of their ardent devotions, are worthy of being classed among Thy loyal servants in this noble cause, that they may identify themselves, heart and soul, with this universal religious mission calculated to bring Peace to the world and confer Blessings on all mankind ; and thus, with their magnanimous act of assistance and co-operation may not only bless themselves, but the world also that harbours them. AMEN.

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